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Shelby

Bound 2

LETTER

To the REVEREND
Dr. *S N A P E*,

Occasion'd by the

Dangerous Consequences drawn from the wrong Application of the word SEPARATION, particularly as it is urg'd by Mr. Pillonniere, in his Syllogistic Performance against Dr. *S N A P E*; and his pernicious Notion of the Church's AUTHORITY: Plainly proving from Both, that Mr. Pillonniere is still a Papist, or of no certain Religion.

*By a Convert from the Church of Rome to the
Church of England.*

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To the Bavarians

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Окончание



Chap. of England. Chap. of Chancery. Chap. of Admiralty.

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Miss Gia-Felegy

Cambridge, March 18. 1718.

Reverend SIR,

COMING lately to *London*, and enquiring for what might be new in a City where I never was before; I met with a Pamphlet, entitled, *A Vindication of a Passage in Dr. Snape's Second Letter to the Bishop of Bangor, relating to Mr. Pillonniere*: And as I was then entirely a Stranger to the Occasion of your writing; so was I surpriz'd to see a Person of your Experience, and Station, in the World, deliver himself in such a manner; as might render his Character obnoxious to the Censure of those, the Extent of whose Aim is, to find an Opportunity (and who really lay their Snares for that End) of blackening a Divine of the Church of *England*. But when I found, by the time I reach'd the End of your Book, that you had to do with a Person, whose Life and Conversation cou'd bear no other Paint; and who, of himself, seems to relish nothing but what is unbecoming; I own,

as the much injur'd *Church* may, that the Justice you did Your self, and that Gentleman, in giving the World so plain and undeniable an Account of his Behaviour, and Actions; is as serviceable to the Protestant Interest in general, as 'tis requisite for the Church of *England* in particular.

I design no more, Sir, by giving you this Trouble, than to express my Concern for the Sufferings of a *Church*, into which I had the Happiness, some Time since, to be admitted a Member. And as the Purity of her *Doctrine* and *Worship*, as well as the regular and lawful Bounds of her *Government*, have ever since, more and more, oblig'd me to confess and believe in her *Authority*; so am I now highly surpriz'd to find, that any Person shou'd pretend to understand, and own, her Principles; and at the same time quarrel at her *Injunctions*: Whereas the *Authority* of the Church of *England* is so limited, and the Regulation of her Proceedings so strictly determin'd and settled, according to the Sense of *Holy Writ*. (and perhaps more strictly than the Scriptures intend) that to oppose any of her *Dictates*, is, in my humble Opinion, no less than renouncing One of the principal Articles of our Faith. And I declare, to me, the licentious Practices of Some appear very monstrous; nor can I well forbear expressing, with the utmost Indignation, my Resentment at the exorbitant Liberties, as much now permitted, as taken, not only by the common Enemies of the *Church*, but even by Such as wou'd equally subvert all Religion.

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If Mr. *Pillonniere* falls into either of these *Ranks*, his own Heart can best tell: But if we may judge of the Tree by the Fruit, he is a leading Man in both. And if I may be allow'd not to be a Stranger to the Fraternity of the *Jesuits* (whose Principles I imbib'd with the Breast) as I am pretty familiar with that of *Sorbon*; so I may safely affirm, I have a sufficient Knowledge of some of their most private Intrigues and Practices. But as that Knowledge is of little or no Advantage here, or really elsewhere, only to make me abhor their Principles the more; so shall I make no other Use of it, than to detect the little artful Sophistry, by which they commonly dress up Errors and Falshood in such a Form of Words, as once it gets the Moulding and Type of a *Jesuit*, bears so infallible a Test, as even unexamin'd, to pass with too many of our Church, as well as the whole Multitude of their own where-ever they are; but particularly in these Three Kingdoms, who have long since sworn a blind Submission to any thing that bears the Subscription, *S. J.*

Very many Instances of this Kind have I seen; but particularly the dismal Effects they produc'd among the *Roman Catholicks* in *Ireland*: Who, tho' a People of a quick Apprehension and solid Judgment, are yet so bigotted to the *Jesuit* Quibbles, that neither Reason nor Learning can prevail with them. Even *London*, at this Instant, can with Tears testify, what it suffers by this Torrent of Ignorance; where, as it is triumphantly given out by such as call themselves

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Labourers in the Vineyard ; an unusual Number has been converted to the Church of *Rome*, in less than Ten Months. Where this Flood will turn, I leave the World to judge : And if carefing, abetting, and encouraging the Authors of such toxicating Enigmas, as clandestinely work these powerful Effects, be not an Act as inadvertent as 'tis destructive, Time will fully shew.

Had Dr. *Snape* ever mov'd in the lower Orbs, and at any Time convers'd with the little Luminiaries of the *Romish* Church (the great Heroes of Reformation) who borrow their dim Light from the dark mysterious Oracles of these ER-RATICKS of the first Magnitude, and transmit it afterwards with their own Illustration to the Multitude ; he would easily discover, that the clear Rays of Truth so dazzle and wound their weak Eyes, that they never as much as venture to open, or turn them that way again : So that the Pains you have taken to shew what is too plain, and what they take no Pains to deny ; in tracing the Steps of such as study, and think it meritorious, to stick at nothing to accomplish their Ends ; might (with Submission) have been either spar'd, or laid out with more Ease, and to better Advantage, in exposing the little Fallacies of their Principles and Doctrine ; which have, and do, and ever will destroy more than any other Artifices could ever bring to pass : That by these Means, that Scholastic Veil of *Sophistry*, wherein Falshood is artificially wrap'd up for Truth, might be taken away, and the People come to the Knowledge of what their own

own wilful Ignorance, or rather their implicit Belief of the Merit and Learning of this Sort of Men, has so long kept from them ; and for ever shall, if this only Expedient be not taken.

The best way to convert others from their Error, and secure our own from being seduc'd, is to consider well those several Modes of Reasoning, and other Circumstances, which have the strongest Influence upon their Judgments ; and so adapt our Endeavours, as near as we can, to their different Capacities : From hence and Experience, 'tis plain beyond Dispute, that all Ranks are to be attack'd their own Way, and in their own Sphere. For an ignorant Person can no more be convinc'd of his Error by the Dint of *Syllogism*, or any other Reasoning above his Knowledge, than a learn'd Man can be converted by Ignorance. So that it is absolutely necessary, in order to get the Advantage (in Matters of Religion especially) to fight every Antagonist with his own Weapon ; that like the *Scythian* Slaves, who cou'd be conquer'd only by Flails and Whips, we may, without any Difficulty, defeat our Adversaries, by confronting them with their own Reason ; who certainly can no longer resist, when they see their own Defence turn'd against them.

How effectual these Methods may be, appears best by the industrious Management of *Rome*, where the People are forcibly kept in utter Darkness ; where *Ignorance* is the Standard, and *Obedience* the Test ; where proper Lessons of Forgeries and Legends are constantly inculcated, till

till the Pupil becomes a solid Proficient in the Want of Knowledge, and gives up his Reason, Liberties, and Conscience into the Hands of the *Teacher*, with an entire Resignation and firm Resolution, never to enquire into the dangerous Mysteries of Religion again : Where the Clergy themselves, are cautiously led through the several Qualifications necessary to fit them for the great Work ; but are charg'd in particular, as well as their Inferiors, (and really the Superiors charge even themselves) never to scruple, or doubt any Thing in Matters of Religion, tho' never so Contradictory to Reason and Scripture, but to refer all to the *Authoritative Decision* of the Church, where the Divine Spirit was once lodg'd, in whose infallible Determination all must acquiesce. So fraught with a blind Zeal, and all other Instructions, as well for their own Advantage as that of the Church, they deliver such mysterious absurd Precepts, as they themselves receiv'd upon Trust, and enforce them with as much, and more Ardency, than if they had been by Divine Institution ; and that in such Terms, as are inconsistent with the reasonable Part of Religion : So that I have often seen some learn'd Men of that Communion, and some of their Pastors, as much puzzle one another, endeavouring to come at the Truth, as if Each spoke in a Language unintelligible to the Other.

This, Sir, is the true Procedure of *Rome* ; nor do I pretend, by this Account, to tell the Learned Dr. *Snape*, what is or ought to be done ; that wou'd be, to throw my Mite into the Mint.

But

But as he has not been accustomed to their Practices, and that I have had all Opportunities, to know what is most prevailing (if any Thing can be so) with our poor Adversaries the Papists; so I wish, with the purest Sincerity, to see them in some Measure, reliev'd from the insupportable Yoke of Slavery and Priest-Craft they contentedly labour under. And the more, because I am satisfied, this their miserable Stupidity is not so much a natural Bent, as the subtle and industrious Contrivance of their Clergy, whose Interest it is, to keep them in the Fetters of Indolence and perpetual Ignorance. And who, for this End, have, with the utmost Pains and Industry, scrap'd together from all Parts of *Invention*, *Philosophy*, and *Tradition*, all such Passages as in any Respect, whether immediately or immediately, comparatively, relatively, &c. in any other Way, tho' never so far strain'd, seemed to favour their Design; and with the finest Gloss that Cunning and Arouerd give, so framed them into such a System of *Maxims*, as are now received with much more Authority than the most positive Commands in *Scripture*.
 How far these Machinations have succeeded, none that sees the unlimited *Defence* daily paid them and their Fomenters, can be a Stranger to; and what Hazards the *Roman* Factors at present undergo, not only to maintain, but to improve these *Tenets*, every one may see. Many extravagant Actions of their desperate Resolution, Ambition, and Self-Interest, may be seen in all Ages. How with indefatigable Zeal and Policy

they carried on their Designs to that Perfection I mentioned before ; and how they afterwards delivered them with such *Anathema's* at their Heels (the only proper Sanctions they cou'd contrive) as ever since left them indisputable ; that not only the ignorant, but the greater Sort durst not as much as look beyond the Surface of Religion ; so that every Day they become more and more harden'd and confirm'd in the avowed Opinion they have once receiv'd of the Truth of these Religious and Learn'd Topics , which in Reality are but Falshood and Sophistry at the Bottom : The Truth of this Sort of Management very eminently appears in the Practice of the present Jesuit Mr. *Pillonniere*, whose Hardiness in Politick, as well as Religious Principles, have driven him to act upon most Stages of the Reformation, 'till, at last, he reach'd the Fountain Head, where he now stands not only an active Ambo-dexter to the Two Factions in *Church* and *State*, but an common Incendiary to the Abettors of each; and an irreconcilable Enemy to both. Here it is, he has at last had the long-wish'd for Opportunity, of giving that fatal Blow which cou'd do little or no Execution at a Distance ; and here only cou'd he have the Advantage of throwing his Pellets at a Divine of the Church of *England*, to make himself convenient Room for executing his Designs ; which was (it now plainly appears) publickly to proclaim , that **PROTESTANTS** are, *ipso facto*, *Hereticks* and *Scismaticks* ; which he, by way of a Syllogistic Dissertation, performs in an ^{un}limited Form

Form of Words, and in such an inconclusive Manner, as none but a *Fesuit* wou'd venture to offer : And even that, he takes (in the usual way) for granted, or rather *ex Concessis*, as if none but his own infatuated Stupids were to see his Performances, for whose Advantage, I am positive, he intended them here. But 'tis no matter ; Truth was not in View ; but to brave the Church, and shew the *Papists*, a *Sophism* of the old *Stamp* had Truth and Force enough to conclude and pronounce the Doom of *Hereticks* to their Face. And, I must own, he actually has, in some Measure, obtain'd his End ; in that he obliged Dr. *Snape* to lose Time in enumerating some of those real Truths that were the Cause of the Reformation ; which was his whole Drift from the Beginning, knowing too well, that the least mention of them (as I hinted above) wou'd give so much Offence, and create such Abhorrence in the Minds of *Papists*, as never to regard any Thing deliver'd where they are once offered ; but look upon the Author as a malignant Liar, and his Words damnable and malicious Calumnies.

But since 'tis the great Misfortune of the *Roman-Catholicks* (as well the Illiterate as the Learn'd) not to give the least Attention to any Sort of Argument, but the most abstruse Part of Reasoning ; and to be so enslav'd to a Notion, that Truth and plain Reasoning are hardly consistent, so far truly, that only the bare Limbs of one or more *Syllogisms* (which Concatenation they commonly stile *Argumentum in Filo*) can

be of any Account with them ; we will beg their Patience a little, to consider one of these their *Idols*, in that doughty Performance of the great Mr. *Pillonniere*, (abridged into Form by you) which, I am sure, they extol to the *Skies* : And then, perhaps, they may be surpriz'd, when they see that an Argument of that Kind, tho' from one of the greatest Pens among the Society, contains as much unlimited Incoherence and Absurdities, as any one Paralogism ever did before. And as the Substance of this *Syllogism*, which, I own, I often heard delivered in much better Order (particularly as it is urg'd in a Conference between Primate *Usher* and a Monk in *Armagh*) is the only Foundation upon which the whole Fabrick of *Rome* stands, and the Hinge upon which she turns out all *Hereticks* ; it may be worth while, by examining it a little, to shew the World, as well as these Gentlemen, what little Reason they have to lay any Stress upon this Sort of Wrangling ; when this so much celebrated an Argument (in the Mouth of every common *Priest*) and that has long since obtain'd the Force of an *Axiome*, and urg'd upon all Occasions as the finishing Stroke (as certainly Mr. *Pillonniere* design'd it here) has not the least Foundation of Truth or Certainty in it.

For the better discussing therefore of this Argument for the meanest Capacities, to whom I wou'd have all such *Quibbles* expos'd ; we must first observe, that as the Terms of any Kind of Argument are generally the Veil of Error, the Word

Word **PROTESTANT** (which is the prime Matter of this *Syllabus*, and compared with **SEPARATION**, makes the whole Substance) in the common Acceptation, and by the repeated Definitions of *Rome*, signifies (summarily) a Person that disclaims their Authority; and always (by their Construction) includes **SEPARATION**. That *Separation*, which is a parting or dividing a Part or Party from the whole, necessarily implies a *Terminus à quo*; or, in this Sense, a *Church* from which the *Separation* is made: That from the *Church* there can be no *Separation*, upon any Account whatsoever, without *Schism*. Now the more ingenious Artists of the *Church* of *Rome*, to make their design'd Advantage of this *Deduction* (which is the Ground-work of her whole Defence) after asking us the Question, Which is this *Terminus à quo*? Take their Answer after their own way, not permitting us to speak; and directly infer, that the *Church* of *Rome* must be *It*, and consequently we the *Schismaticks*. And doubtless, this must appear a plausible Inference to some, or any that will not consider the Sense of *Separation* otherwise than what they appropriate it to; and it certainly has given too much Advantage to those Men, who first (and not the Sagacious Mr. *Pillonniere*) upon this evidently false Supposition, compil'd and establish'd this invincible *Argument*, which not only concludes the *Church* of *Rome* the true *Church*; but excludes all others that are not within her *Pale*, from as much as the least Hopes of *Salvation*; and which is her only

Weapon

Weapon upon all Occasions, and common Refuge in every Controversy, with no other Defence can serve—and which, for Variety, I will insert here.

"They who do not allow others to separate from them, cannot justify their own *Separation* from the Church of *Rome*.

But *Protestants* do not allow others to separate from them.

Therefore *Protestants* cannot justify their *Separation* from the Church of *Rome*.

Having already consider'd the Words *Protestant* and *Separation* in their full Extent, according to the determin'd Sense of *Rome* or *Trent* (which you will) : Let us next observe, how unjustly the *Roman Catholicks* have entail'd the unavoidable Necessity of *Scism* upon *Separation*, and *Separation* upon *Protestants*. That *Protestants* are such as oppose and reject the Corruptions of *Rome*, we readily grant ; and as far as this refusing to join with her in Communion, so as not to be accounted one, or the same, may be call'd a reciprocal *Separation*, we will not differ : But positively to affirm, She is the *Terminus a quo* ; and that to oppose her Innovations, is a *Separation* that necessarily incurs the Guilt of *Scism* ; is but poorly begging the Question, and what we utterly deny ; because by their own Confession, to separate from the pure Primitive Church alone, can be liable to such a Curse : Which Acknowledgment reduces the Church of *Rome* to this Necessity, either to prove her self the Primitive Church, or own a *Separation* from Her.

Her. That she is not the *Primitive Church*, a Multitude of Arguments might be reproduc'd, that were never yet answer'd, much less refuted, and so are needless here. To me, the Twelve Fundamentals introduc'd by the Council of *Trent*, and with *Anathemas* larded over the Consciences of Men, leave no room to doubt it: Which Proceeding (contrary to the Practices of our Saviour, who established his Church by Humility, and appealing to the Reason of Mankind) the Church of *Rome* has never offer'd to justify otherwise than by Curses; and which (in my mind) shou'd oblige ev'ry Man, in Justice to himself, seriously to consider, what Sort of *Doctrine* this must be, that is usher'd in, and attest'd after so heinous a manner, as is in it self abominable, and highly condemn'd in all Parts of Scripture, and the Practice of the *Primitive Church*.

And certainly nothing can look more liable to the Suspicion of being unlawful and unjustifiable, than to see Religious Principles enforced by Means contrary to the very Principles of Religion. Nor can it but appear most irreconcilably preposterous to the most prejudic'd *Papist*, and oblige him to consider, that to impose the Twelve Articles of the *Tridintine Creed*, by the most execrable Sanctions that human Invention cou'd suggest, must necessarily shew their Invalidity and Unlawfulness; when not as much as the least Penalty or Threatning was ever offer'd by the same Council, on any before it, to urge the Belief of the Twelve *Articles* of the *Apostles Creed*.

Creed. But I will enter upon a Detail of these self-evident, and long-since demonstrated Truths, no farther than to instance this much, to shew that the Church of Rome is not what she wou'd be, the *Terminus à quo*; but the mere *Agens* and Mother of these Inventions, which necessarily caus'd her *Separation* from the Church of Christ, and is consequently guilty of *Schism*.

How far the Truth of this Consequence, not only surpasses the highest Degree of moral Certainty, but is as demonstrable as any Principle in Nature, is (with submission to the usual Prejudice) too evident to any, that compares the present State of the *Roman Church*, to what it has once been. So that notwithstanding her Clamours and outrageous Cries of — *What! Where have you a Church? Where was your Church before Luther, &c.?* We may calmly answer, we have a Church, and is where she always was; *Fixed upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the Corner Stone*. And that in the same Place where *Rome* has once been, before she fell away, and taught for *Doctrine* the *Commandments of Men*. And that those of her Communion be under the greatest Danger, and the blackest Guilt of Schism, can never be disprov'd by all the quibbling Reasons offered in her Defence, is but loss of Time to demonstrate. However, to shew the *Roman Catholicks* how pernicious a wrong Opinion universally receiv'd, proves to the right Understanding of Religion, when will examine another invincible Limb of the *Old Argument*.

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but in a more terrible Form ; commonly believ'd more than sufficient to beat down the Church, without Hope of Resurrection ; and that is, in their own Words, “ *That the Author or Authors of the Reformation started out of the Bowels of the Church, as one or few against many ; and therefore were guilty of SEPARATION, and consequently of Schism.* But as this Argument differs from the former only in this, that as *one* (supposing the Reformation to begin by *one only*) opposed the whole Body of the Church, as *One against Many*, they conclude it cannot otherwise be, but that he is the Schismatical SEPARATIST. But here let me beg the Favour of these Gentlemen to consider (what they never did before) that, for *One* to oppose *Many*, is no Reason to conclude him in the Wrong. That the Church of *Rome* never gave any Reasons in her own Defence, but what other condemn'd Multitudes might offer for themselves to the same Purpose. That wherever Error or Sin prevail'd, not some, but the whole Body of the People, to *One* or very *Few*, has been guilty. That in the vast and populous *Sodom*, there was but *One Lot* ; nor among *Mankind*, but *One Noah*. That there was no Reformation in any Age or Time from the Beginning, that was not begun by *One* or *Few*. And that the very same Objections which they urge here, were in the same manner offer'd by the *Jews* at the great Reformation against our Saviour : Who, tho' he was, according to their several Rites and Ceremonies, receiv'd into, and instituted in their

Church ; yet, at his first opposing their Corruptions, met with the same Accusations of new Doctrine and Schism ; and with that Resolution in his Adversaries, that he and his Followers were persecuted even to Death : And must it therefore follow, that as He alone withstood their Errors, as *One* against the whole Body, He must be guilty of *Schism*? This wou'd, methinks, be an hard Sentence from a Christian ; but it was certainly so from the *Jews*.

And I wou'd intreat these Gentlemen once more to consider, that besides this extraordinary Instance, the Church of *Christ*, according to his own Example, and very consonant to his *Promise*, may be more visible in *One* Person that is not, than in Millions that are, in an Error. And that the *Catholick Church*, which is not the Case here (altho' hitherto believ'd impossible, and decree'd so by *Rome*) may exist in any one Member of an Orthodox Community (here we will suppose One Thousand) as whole and entire, as in all the Members together : For, that as *One* has the same Proportion to the rest of the Community (*i. e.* Nine Hundred and Ninety Nine) that they have to the *One* ; and that the *Church* (or Orthodox *Faith*) which, in it self, is always *One*, has no other than a numerical Relation to the whole Community, or any Part of it, and consequently in the same Manner and Proportion as to *One*, is manifestly evident from this ; That the perfect adequate Idea of the *Church* in respect of *One*, is entirely the same in respect of *Many*, not only because the *Catholick Faith*

Faith is not capable of Addition or Diminution by any Number of Professors, but because what the whole Community jointly believes, is neither more nor less than the Belief of each single Member apart. And this is plain and obvious to the weakest Reflection, with this Consideration, that the Analogical Idea of the *Church* is not here Arithmetically consider'd (for that wou'd be to multiply the *Church* for every Individual in the *Community*, so as to make a Thousand *Churches*) but Logically, and conformable to our Saviour's express Meaning of *One Faith*, &c. where the Idea of the *Church* is, comparatively, the same with the Idea of Human Nature; which is as perfect in every Individual, as in the Race of *Adam* put together. And that it is very naturally so, the Word *Catholick*, notwithstanding the unlimited Exposition of *Rome*, rather illustrates, than implies any thing to the contrary: For it neither can by *Etimology*, or common Use (even in *Philosophy*, where in its greatest Latitude it refers only to all the Particulars of one *Nature*, which is the same thing here) signify the whole Body, in respect of *Majority*, as the *Papist* wou'd have it; but the whole Body of *Faith*, as it is profess'd by *One*, *a Few*, or *Many*. So that the real Existence of the *Church* does not consist in the *Multitude* of *Professors*, but in the *Purity* of the *Profession*: Which was the Reason our Saviour urg'd his own *Authority* by those very Works which were the essential Marks of the *Catholick Faith*; and not the pretended *Visibility*, *Universality*, &c. of

Rome : And which his Adversaries cou'd never condemn, otherwise than by calling them *New Doctrine* and *Schism*. And certainly the real *Truth* is, which the very Words neither *adding* nor *diminishing*, import ; the *Church* is actually *visible* in any *Person* or *Persons*, as long as they retain, and act agreeable to the true *Notion* of the *Church* ; and only alters according as Men vary or change in *Opinion* : For *Matters of Faith* (which are always in themselves the same) never change, but as we differ in our *Notions*. So that different *Notions* produce different *Opinions* : *Different Opinions, Error : Error, Separation : And Separation, Schism*.

Thus much may be sufficient to shew the Original of this Sin, and discover the manner how that Defection began among the Members of the *Church*, (who, according to the Right of Inheritance, had an equal Claim to the Promise) which our Saviour calls, *Falling away in the latter Times*. And as every Member had equally the same Title to the Promise, it can't be denied but that they are all equally liable to Error : If then they be all equally liable to Error, it must follow, that it is as possible any Number of the Community, even Nine Hundred and Ninety Nine, may fall away, as not ; and only *One* remain to inherit the Promise ; which cannot otherwise be, because the *Church* of Christ shall never be extinct. So far then may the *Roman-Catholics* see, not only a Probability, but a moral Certainty of what they all along thought impossible : And much the more so, if they impartially

ly weigh the several Reasons, as well Natural as Moral, that might be produc'd upon this Head; and which wou'd not only convincingly prove, but amount to a Demonstration, that there is no greater Impossibility for Nine Hundred and Ninety Nine to fall away from *One*, than for *One* to fall away from Them. And for a further Illustration in a more familiar manner, let us put this parallel Case— Suppose One Thousand, or any other Number of Men, were defending a Garrison; and that Nine Hundred and Ninety Nine of them, contrary to the positive Commands of their Governor, instead of making any Defence, us'd all their Endeavours, by filling the Ditch, breaking down the Walls, &c. to give the Enemy an Opportunity to enter and take the Town, whilst the single Person did all that lay in his Power to the contrary; or for Fear and the want of Abilities was oblig'd to be idle. Now what Man in his Senses will not confess, that the Nine Hundred and Ninety Nine were *Traitors* and *Deserters*, notwithstanding the Loyal Man was oblig'd to fly for his Safety, and a convenient Place to assert his *Loyalty*, and the *Merits* of his Sufferings? Was not this, I beseech you, the Case of *Rome*, and the first *Reformers*? Did not they of that *Church*, desert from the positive Institutions of *Christ*; and directly contrary to his Laws, break through the whole Fence of *Christianity*, and set the Doors open for their own Corruptions to come in? Whilst they branded Those who did, and always do, spite of their Attempts, maintain the

Primitive *Faith*, with the dangerous and ignominious Guilt of *Schism* : Which Mr. *Pillonniere* is pleas'd to assert afresh, by affirming we can never justify our *Separation* (as he calls it) from *Rome* ; and truly so far, I confess, he's right : for we no more can justify what (in his Sense) we never did, than Mr. *Pillonniere* can kill a dead Horse.

And certainly nothing can be more unaccountable, than that *Rome* shou'd set herself up, for the *Term* of *Separation*, and charge us with an upstart Religion ; except our own too much *Charity*, in not condemning them of all the *Heretics* and *Schism* with which they have loaded us, so as to deny us even a Possibility of Salvation. As for my part, I solemnly declare, were I not fully satisfied, that the Church of *Rome* is both *Schismatical* and dangerous in the same Degree she's pleas'd to condemn us, I wou'd think my self in a very desperate Condition, and regard Religion no more than the loosest Free-thinker in *England*. Nor really can I see any thing in their Charge of a new Religion, but what is unexceptionably false : As if the opposing an Error Ten Thousand Years to come, were not the same, as at, or before, the Council of *Trent*, or the very Day it was first broach'd. For an Error is always an Error, and no Duration can make it otherwise. So that such a Reformation in any Age or Time (suppose by the *Anti-Constitutioners* now in *France*) is not only justifiable, but is absolutely necessary, and in no respect falls under their apply'd Notion of *Separation* :

ration: And sure much less do they, who oppos'd their Corruptions from the Beginning.

Thus far, Sir, have I trespass'd upon your Patience ; but as I have been considering the only pernicious Topics, which leave the deepest Impression in the Minds of all Ranks of *Papists* ; so I hope, you will excuse me, for taking Notice a little farther of the Person who gave us this seasonable Opportunity. Mr. *Pillonniere*, who in this Place spoke in the Sense of every *Roman Catholick* living, has (upon what Design he knows best) drawn the Church of *England* into this *Dilemma* ; that she must allow others to separate from her, or acknowledge her own *Separation* from *Rome* unjustifiable. That the Church of *England* is not oblig'd to allow either (notwithstanding he is sure he has her now in *Lob's-Pound*) is what no Man that knows her *Principles* can be ignorant of. The latter Part of this Argument we have already deny'd, and shew'd there is no such Thing as a *Separation* in the Sense he designs it here ; it being the Subject of our Examination from the Beginning ; and what he himself, as far as he is a Protestant, will not maintain. The former Part includes such Absurdities, as no Degree of Reason can admit ; and in Effect amounts to this, That if the Church of *England* allows Presbyterians to separate from her ; *They*, (i. e. Presbyterians) cannot disallow the Separation of *Puritans* ; nor consequently the *Puritans* of any other subordinate Sectaries from them : So that a Sub-Separation *ad infinitum*, is justifiable ; in so much that

a Man

a Man can never arrive at the Truth, or at least have any Certainty where to fix. Whence it necessarily follows, that Mr. *Pillonniere*, who advances this Doctrine, must unavoidably be of no certain *Religion*, or of that which he makes the first *Term* of SEPARATION.

That this is evident beyond all Dispute, will very plainly appear to any that considers Mr. *Pillonniere's* Drift in that Performance, where he labours to father Popery upon Dr. *Snape*. The Sum of which is drawn up in that enormous wrangling Syllogism, which is the Cause of these Remarks ; and which I inserted before : Where, besides what I then observ'd, he urges a most gross and palpable Falshood, which is the Foundation of his *Major* Proposition : For tho' he affirms for an *Axiome*, that they (*i. e.* any whatsoever, whether right or wrong) who do not allow others to separate from them, cannot justify their own *Separation* from *Rome* (supposing that incoherent Consequent of his *Major*, which does not at all follow, to be true) yet his Inference is notoriously false ; and no other than what, not only all Christians, but every Heathen Moralist has in all Ages condemned, as not only pernicious to the common Good of Society, but destructive to the stated Rules of Morality : And implies no less, than that a Man, as he himself, cannot justify a Fault he has been guilty of, supposing him so, must not reprove those of his Society, or under his Jurisdiction, for the same or any other Crime, though never so extravagant. But since that Performance is nothing else but

one continued Chain of artificial Sophistry (long since refuted beyond Objection) and now urg'd with as much or more Vehemence than ever before ; there's no room to doubt, but the same Spirit, as well as the same Design, is at the bottom. And that it is demonstrably so, appears expressly from his own *Syllogism* a little inverted, and thus more properly apply'd.

He that maintains the Church of *England* cannot justly oppose the Corruptions of *Rome*, without allowing others the Liberty to separate from her, does not believe the Church of *England* to be a true *Church*.

But Mr. *Pillonniere* maintains, the Church of *England* cannot justly oppose the Corruptions of *Rome*, without allowing others the Liberty to separate from her.

Therefore Mr. *Pillonniere* does not believe the Church of *England* to be a true *Church*.

The *Major* is evident from the Practices and Principles of all Sectaries, as well *Papists* as *Dissenters*, and others who separate from the Church of *England* as Erroneous, and condeinn her as such. The *Minor* is Mr. *Pillonniere*'s own Assertion : And the *Conclusion* I refer to the most prejudic'd Enemy the Church of *England* has.

And that Mr. *Pillonniere* is a greater Friend to the Church of *England* than he is willing to be, will appear from every Line of his Performance, if duly consider'd ; but particularly from the very Form and Words of that *Argument*, by which he design'd to cut her down at once : Wherein if you change the word *Rome* for *England*, and

Protestant for Papist, the *Syllogism* will stand as it ought to be, and conclude for the Truth of the *Church of England*, with this Consideration, That the Primitive Church (or the Church of *England*) being the *Terminus à quo* here, the Argument is not liable to Falshood, as when Mr. *Pillonniere* made use of *Rome*. And stands thus.

They who do not allow others to separate from them, cannot justify their own *Separation* from the *Church of England*.

But *Papists* do not allow others to separate from them.

Therefore, They cannot justify their *Separation* from the *Church of England*.

For the Truth of this Conclusion I shall offer nothing more, than what I have already done; it being the natural Consequent (all the World allowing the *Minor*) from the Term of *Separation*, which I have before prov'd to be the Identity of the Primitive Church, and the *Church of England*. But if Mr. *Pillonniere* will shew any Thing to the contrary, from Scripture or Reason, I shall be as willing to be inform'd, as I am desirous to embrace Truth. And I should be sensibly concern'd, if I did think worse of that Gentleman than he deserves; nor cou'd I ever forgive my self doing any Person so much Injury, as to censure him undeservedly. But Mr. *Pillonniere* has not only given too much Ground to suspect his Sincerity, but with all his Power, under Pretence of making Dr. *Snape* plead for *Popery*, has opposed

opposed the Church with the most flaming and virulent Reflections upon her Principles and Practices, that the rankest *Papists* have ever done. To me his Behaviour, tho' not his Design, is unaccountable; neither can I see what the Church of *England* has done against him, that he so furiously flies in her Face, and without the least Cause (that yet appears) condemns her of *Usurpation, Tyranny, Arbitrary Power, &c.* In what Respect Mr. *Pilloniere* has found her Guilty of these enormous Crimes, I cannot tell; nor can I, I declare, imagine what his Meaning is by such an Imputation; if he be not conscious to himself of something he is resolv'd to do, (besides what he has done already) which must oblige the Church to vindicate her self against such barbarous Aspersions; for which Time, I suppose, he designs this Prelude, to prepossess the World with a Tyrannical Notion of the Church's *Authority*; which certainly he cannot justly escape, if she rewards his Demerit.

To impeach the *Church* with these black Crimes and Abuses ; and to assign the *when*, the *where*, and the *how*, she has been guilty of all, or any of them, wou'd be reasonable and just. But to proclaim and condemn *Her* as a second *Rome*, by no other Testimonies than bare Insinuations, is really as unjust as uncharitable ; and favours very much of the *Spirit* he is of. And I would intreat Mr. *Pillonniere* to tell, How she is an Emblem of *Rome*, or in what Particular they agree. 'Tis true, she has a *Primate* ; But does he set himself up sole *Head* of the *Church* ;

Dethrone Kings ; grant Bulls and Indulgences ; or usurp any other Authority above his Brethren ? She has Bishops ; but do they collectively or diffusely introduce new Articles, or force any Fundamentals of their own making, upon the Consciences of Men, contrary to the Law of God ? Where then is the *Usurpation*, *Tyranny*, and *Arbitrary Power* ? Or if stating and adjusting such Things as are indifferent, for the Decency of Worship, according to the several Necessities of *Time* and *Place*, be unlawful and unjustifiable, Mr. *Pillonniere* was wrong to own it under his own Hand. But if the Church has Power to determine Things indifferent, she has likewise Power to enforce the Performance of her Determinations ; or else to determine is to no Purpose, and her Power no Power : If then she has Power to enforce the Performance of them, she has, by the same Reason, Power to enforce them by such Means as she thinks most proper for that End : But she has Power to determine Things *indifferent*, and consequently by such Laws as she judges most effectual.

That this is Mr. *Pillonniere*'s own Doctrine, let him pretend what he will to the contrary, appears from nothing less than his own Confessions : And that it is as necessary for a Christian to acknowledge it so, as 'tis conformable to the true Notion of the Catholick Church, is as evident from one of the Articles of our Creed ; which, as it was designed the Standard of our Faith, we ought to consider in the strictest Sense, and observe with as entire an Obedience. And

I would

I would ask Mr. *Pilonniere*, who seems to disclaim all *Authority* in the Church, but what is no *Authority* at all; How he understands that Expression, *I believe in the Holy Catholick Church*? If he believes (as the Generality of Protestants do) that the whole Body of all Persons, of any Denomination whatsoever, who profess themselves Christians, is the Catholick Church; or any one particular Community, whose Laws and Doctrine seem to have a more immediate Claim than the rest? If the former, that is, the whole Body of profess'd Christians; as a Christian *Churchman*, a Christian *Presbyterian*, a Christian *Papist*, a Christian *Anabaptist*, &c. He must by the direct Obligation of the same Article, believe and confess the Necessity of Bishops and no Bishops; of Seven Sacraments and but Two Sacraments; of Baptism, and no Baptism, and all other Contradictions and Absurdities which attend their different Opinions. If the latter, he must own these undeniable Truths; That whatever Community is the true Church ought to use all their Endeavours, in order, not only to preserve their own Members in the Right, but to reclaim all others from their Error; otherwise they act uncharitably, and contrary to their Duty, and the Principles of what they profess; and that if they ought so to use their Endeavours, they are oblig'd to urge them by such Means as are most effectual; or their Endeavours are voluntarily lost, and are therefore guilty of wilful Omission: But they are indispensably

pensibly oblig'd, by the Principles of Religion, to use all Endeavours for the Salvation of Others; and consequently by the most proper Sanctions.

Now, that these Sanctions are not the *Inquisition* or *Arbitrary Impositions of Rome*, is apparent, as well by the Letter of the Civil and Canon Law, as by the Practices of the Church of *England*; and what none, but Mr. *Pillonniere* ever offer'd to strain so far: And that these must be such, as shall *reprove*, *correct*, and *chastise* every licentious Schismatick, (who upon the bare Authority of his own Notion, contrary to the Truth of Scripture and Reason, sets up in Opposition to the Church, and decries her Authority for the same Reason, that wicked Atheists deny the Existence of God) is very plain, as well from St. Paul's Commission to *Timothy*, where he both instructs him how to proceed against such, and strictly charges him, to reject them, if refractory; as from Mr. *Pillonniere*'s own Confession, that the Church has *Power* to determine Things indifferent; unless he means by determining Things indifferent, to determine them into Things indifferent, which is ridiculous; and which the Church never design'd, as appears from her Management against those with whom she disputed this Point: For she not only determines Things indifferent into Things *necessary*, but enjoins them as such; and according to the Commands she has receiv'd, excludes from her Bosom, those obstinate Cavillers, as *Heathens* and *Publicans*. So that let Mr. *Pillonniere*

where stickle as much as he pleases for *Toleration* to every Man's private Judgment, he cannot expect it upon any other Foundation, than what tends directly to the utter Ruin of the Church, as her Nature is totally inconsistent with it: Because as Truth and Falshood are such Opposites as have no *Medium* of Participation; and that the one cannot exist but upon the Destruction of the other: So the *Church*, whose Essence is Truth, can no more allow, or tolerate Error, than the same Thing can be straight and crooked at the same Time. So that for the Church to permit and indulge those Errors she condemns, argues no less than a very great Diffidence in her own Truth, and playing at fast and loose with Religion.

That *Liberty* to judge in all Cases whatsoever is the undoubted Right of every Man, no Body will deny; and that all, or any who concenter in the common Truth, according to the standing Rules, by which that *Judgment* is to be examin'd, are to be allowed the *Liberty* to act accordingly, is but a Principle of Reason and Justice: But that every Man whose capricious Humour frames a Notion different from Truth, and the Body of the most Learned and Judicious Persons, and which he cannot otherwise justify, than by his own Sense of the prescribed Rules, should be permitted to persist in, and establish his Opinion, is not only giving up the Church's Authority, but all the Certainty we can have, or human Nature is capable of; and that contrary as well to the Laws and Prerogatives

gatives of all Societies, as the chief Principles of Reason and Philosophy; by which, as a standing Rule, we are obliged to submit to the Judgment of the *Majority*, the *Best*, and the most *Learn'd*: And if what is true in Philosophy be false in Divinity, I dare affirm Mr. *Pilonniere* has no Certainty of any Thing that ever came under his Consideration. But if he must be so inconsistent with himself, as, in order to maintain and justify the private Sentiments of every Man, (no matter whether Learned or Unlearned,) to deny a Multitude that agree in their Judgment, which must be true in Proportion to their Number and Learning above the single Person; any Certainty to be relied upon, more than his *private Sentiments*, and that by the same Principles of Reasoning, by which they all judge in common; I must own, I cannot understand his Way of arguing, nor the Foundation of it, 'till he removes the Absurdities he multiplies by his own Rule; and are no less than making a Part equal to the whole.

But I suppose this Inconsistency of setting the Judgment of one Person in Balance against the Judgment of many, is the Conclusion of those Two *unanswerable* Questions he proposes to himself, in his supposed Defence against *Rome*,
 "Whether the Church is to judge, if her own
 "Injunctions be repugnant to God's Word, or
 "be?" How fairly he has answered himself, so well becomes the Cause he is pleading in that Section, that nothing but his Performance there can shew his Ingenuity. The first Question,
 which

which is all he aims at, he takes (in the usual Manner) for granted ; and without any kind of Proof, except the old Saying, That every Crow judges her own Young the fairest, concludes, the Church will always in *Judge* her own *Favour* ; and from that Conclusion immediately establishes this Maxim, That he (*i. e.* every *private Person*) must be the *Judge* in Matters of Religion. Now had Mr. *Pillonniere* ask'd me these Two *unanswerable* Questions, I would readily resolve him, by asking him these Two other very *answerable* ones, Whether he meant the Church of *Rome*, or the Church of *England*? If he means the Church of *Rome*, I own his Conclusion ; which I consequently deny, if he means the Church of *England* : Because as Two Contraries agree only in that they disagree in every Thing ; and that the essential Property of the One, is to be and act contrary to the Other ; and that the Church of *Rome* always confines, and subjects both Scripture and Reason to her own *Authority* alone ; whereas the Church of *England*, on the other Hand, governs and submits her Authority, in every Particular, to Scripture and Reason : It therefore follows from their contrary Principles, that the Church of *England* and the Church of *Rome* act in a contrary Manner : But by common Experience, and Mr. *Pillonniere*'s own Confession, the Church of *Rome* always judges in her own *Favour*, and consequently the Church of *England* does not. So that the Consideration

tion of the different Ways they maintain, as well as the different Foundations upon which they build, their *Authority*, at once shews the Difference of their Power and Practice: The One unlimited, and transcending the Divine Institution, as proceeding from it self; the Other confined to the prescribed Limits of Scripture, as directed by the express Word of God.

From some Considerations, that may *possibly* follow his Second Question; If *he is to Judge*? Which he has already concluded from the *First*, and some *Limitation* of the Church's *Authority* (he says) by Dr. *Snape*; he concludes next, the Church has no *Authority* at all; that is, from the Want of *Authority* in the Church, which he takes for granted; he infers, that he himself is to be *Judge*: And from his concluding himself so, he again infers, the Church has no *Authority*; which circular Way of Argument, to me, is irrefragable, and of that Kind of *Argumentum Bacillinum*, that admits no other Answer, than that he must be *Judge*, because he will be *so*. As for the *Possibility* of judging (as he calls it) that *what is enjoin'd by the Church, is repugnant to God's Word*; 'tis not only *possible*, but actually so already; because his judging so, is the Cause of calling her *Authority* in Question. And as for what *Limitation* Dr. *Snape* has made, I cannot tell; but I am pretty sure he has spoke the Meaning of the Church; and as sure, Mr. *Pillonniere* wou'd

wou'd not understand him. If Mr. *Pillonniere* means by "the Church's Authority being limited to what he does not judge repugnant to God's Word, (which is an Expression, I must confess, is an Original) that his *Judgment* is the Rule by which the Church is to limit her Authority; 'tis but another manner of Expression to destroy it at once; for if he judges, that what the Church enjoins, is consonant to the Word of God, it is not her *enjoining*, but his *judging* that makes it so; And so his *Judgment* is not the Test, but the *Authority*. Or if he judges her *Injunctions* wholly repugnant to the Word of God; then the *Authority* that *enjoin'd* Them, being limited to his *Judgment*, must likewise in the same Degree be repugnant to God's Word; by which his *Judgment* becomes a standing Rule, and so the Church's *Authority* falls or stands by it. And then the Church must necessarily lie under this Necessity; not only to submit, and give way to every Man's private *Judgment*, but alter her Constitution according as they vary or change their Opinion; and make their *Judgments* (though never so repugnant to Truth, and to one another) the only Foundation of her Power.

Thus has Mr. *Pillonniere* at once devested the Church of what others make her Essential Property; and without the least Regard to the Learning or Ministerial Office, of the constituting Members of the Church, firmly asserts, that every illiterate Person may justly oppose

what she *enjoins*, if his private *Judgment* tells him it is repugnant to God's Word, without any Limitation, whether it be so or not. But as he very well knew before-hand, that neither *Protestant* nor *Papist*, nor hardly any *Sectary* upon Earth, would join with him in this Extremity; unless they renounc'd the Foundation upon which They themselves stand, as well as the *Scripture Authority*, (which, I am sorry, I never can hear Mr. *Pillonniere* mention in his whole Performance) he turns to the *Right*, and under a seeming Opposition to *Rome*, maintains and affirms her unlimited Authority with more Vigor than any *Papist* ever did before him: And is neither afraid or ashamed, to affirm, that her *Authority* or *none* at all is justifiable. This is the Scope of Mr. *Pillonniere's* Doctrine, which he founds upon limiting the Church's *Authority* to his *Judgment*, without limiting his *Judgment* to any Thing at all.

By this, I suppose, Mr. *Pillonniere* will extol me to the Skies, as a faithful Patron for the *Inquisition*; or at least, conclude me as strong a *Papist* as Dr. *Snape*: But I would have him consider better than he has hitherto done, and be assured, such Cavils are of no Weight; and that my Aversion to *Popery*, as much as the Consideration of my Character, as I am a Convert, which is now at Stake by his Management, is the only Cause I give my self, or any Body else, this Trouble: And not with any Design to build my own Reputation upon the Ruin of his.

Yet

Yet as Mr. *Pillonniere* has professed himself an Enemy to the Chatch, and will allow her no other Authority, but That which *Rome* exercises, or none at all ; I think Myself obliged (as every Member ought) to let him know his Reason is unreasonably biaſſ'd, or ſo highly diſtemper'd, as (like a jaundiced Person, to whom all Things appear yellow) to ſee no Diſference between Things ſo extremely oppoſite. And ſure, nothing can be more extravagant, than that a Man, under Pretence of ſhunning *Rome*, ſhuns Truth itſelf. To me, Baſhops and a Form of Prayer, in the Church of *Rome*, are not offensive ; yet "Tyranny, Uſurpation, &c. I equally abhor in all Christians of any Denomination whatsoever :" And wou'd for ever acknowledge the Favour, if Mr. *Pillonniere* wou'd let me know, where and how these Enormities are exercised by the Church of *England*, that I may avoid ſuch Rocks as I have been endeavouring to ſhun, ſince I was able to judge of the Danger. In the mean Time, I assure Him, as ſoon as He shews one Instance in which the Church is guilty, and aſteth beyond the Limits of her just and lawful Authority, according to the Divine Law, I will join with Him in his Opinion, and be a profess'd Republi-can in Religion : 'Till then I am ſatisfied to bear the Yoke I never feel, and bless God for the Mercies I find, in that I am ſettled in my Religion ; my Faith firm, and my Mind easy ; which are Blessings to which every *Latitudinarian* is a Stranger.

I have transgres'd my Intention at the Beginning, as much as the Bounds of Modesty, in spinning my Letter to this Length ; and wou'd still venture a little farther on the Head of Authority, but that as Mr. Pillonniere has only concluded the Church guilty of *Usurpation, Tyranny, Arbitrary Power, &c.* for no other Reason as yet offer'd, but because he says so, having mention'd no Particulars, I think it needless to shew she is not, upon no other Foundations, than his bare Assertion. But as such Aspersions are always the only prevailing Arguments (as Mr. Pillonniere very well knows) to breed Doubts in weak and unthinking Minds, and set their Imagination upon the Scent of Doctrine-Examination, to the great Prejudice of the Church, as well as their own ; so I think, it might be very proper, to prevail with that Gentleman to press his Accusations home, and be particular as to the *Time, Place, and Person* injur'd : That others may have an Opportunity to consult their Safety, or He to recant the Offences He might have given to weak Brethren, as well as the too many He has already given the Church.

For my own Part I have nothing in View, but the Benefit of those who might suffer by such false Alarms, and to see Truth appear, as well as prevail where it is : And as this Reason mostly obliges me to conceal my Name, I hope Dr. *Snape* will excuse me for not subscribing at large, as all Friends to Truth ought to do ; yet I do assure you, Sir, cou'd I be serviceable to

so glorious a Cause as the Religion I profess ; not only my Name, but Myself wou'd, upon all Occasions, and in all Places, appear to assert the Truth, and give a Reason for the Faith that is in Me. Nor do I desire any greater Happiness than to have an Opportunity to shew how sincerely I am satisfied in the Purity of the Church of *England* ; which as it wants no Defence from the ablest Hand, can neither lose nor gain by my Endeavours ; so that I am under no other Concern for this Attempt, than giving You the Trouble ; which, I hope, You will excuse ; and the Liberty I take of subscribing Myself,

Reverend SIR,

Your very Humble Servant,

J. S.

POST.

POSTSCRIPT.

WHEN I had just finish'd, Sir, this tedious Letter in the Countrey, where I now am ; I happened to see Mr. Pillonniere's Answer to your *Vindication* ; wherein, although I was almost sure to find him recanting those detestable Abuses he so violently asserted before, which I was reasonably supposing he might have done through Inadvertence ; to my *great Surprize* ! I found him still harping upon the same String : And without the least Variation in any Circumstance, in order to prove (notwithstanding the Necessity he was under) any of those Particulars he so positively affirmed, except the personal Reflections (which I dare maintain, wou'd, in the Abstract, make Nine Tents of his Book) going on still to conclude with unusual Choler, as he did before in his *Syllogistic Dissertation*, that the Church of *England* is actually guilty of those Crimes he has laid to her Charge. But as that Gentleman has

has, it seems, suppos'd, that none cou'd penetrate so far as to see, that under the general Term *Protestant*, which he promiscuously uses all along for all Sectaries, he pointed at the *Church of England* alone; he has been pleas'd, in this last Performance, to be more particular; and very pathetically declares he means no other. How far he may by this Declaration satisfy others, who either cou'd not see, or wou'd not believe him guilty of so much Rashness, I can't tell: But to me, I assure him, it contains neither more nor less than his first *Syllogism*, or Dr. *Snape's* (as he calls it) did: As appears very sufficiently from what I have already said in this Letter, before I saw his Answer. So that having deliver'd my private Sentiments at large, as well as the settled Opinion of the best Divities, of this groundless Argument, and the Falshood founded upon it; nothing remains now, but a Request or Two to Mr. *Pillonniere*; That if ever he offers any Thing again, he may use only such Principles as he proves, or at least, are of themselves undeniably.

Had Mr. *Pillonniere* at first thus expressly own'd, when he urg'd the damnable Guilt of *Tyranny, Usurpation, Arbitrary Power, the Spirit of Dominion and Severity, &c.* that he meant the *Church of England* alone, he had saved others some Trouble, and done himself more Service. However, since he is at last pleased to bring it to the desired Issue, we will beg but this one Favour more from him: That, as he

has been so ingenuous, as, by this Confession, to fix his Accusations against Her; he will now (at least, for his own Sake) acquit Himself of one of these unavoidable Inconveniencies, which He has proclaim'd Himself liable to; and which I assure Him and the World, no Evasion can deliver Him from: That is, either to prove, that the condemned Church (a preposterous Trial, to condemn first and try again) is guilty of the Crimes laid to her Charge: And that by more Authentick Testimonies, than his own bare Assertion; such as the manifest Circumstances of *Fact, Time, and Place*: For only Matters of *Fact* well attested can be admitted here, and in this Case must be the Proof and Evidence; or acknowledge Himself guilty of the most bare-faced Calumnies and assured Insolence that ever any Man, in any Age or Time, was guilty of. And that Mr. *Pillonniere* is indispensably obliged to discharge this incumbent Duty; his own Case, as being by his Doctrine a reputed *Papist*, as well as the crying Justice of the Church, requires. So that if what he alledges be true, the abus'd Members of the Church may endeavour a Reformation; or if not, Mr. *Pillonniere* may have an Opportunity of giving due Satisfaction.

That Mr. *Pillonniere*'s Doctrine speaks *Popery* in every Sentence, let his Thoughts and Conviction be never so much to the Contrary, is plain from the whole Tenor of his Arguments: And that his Principles can mean nothing less than

immediate Destruction to the Church, may be seen in every Period of his Works. But nowhere more frankly so, than in what he calls his own *Syllogism* : which, except his limiting It to the Church of *England*, as I observed before, is the very same with Dr. *Snape's*, and his other long Harrangue from which Dr. *Snape* had gather'd It. How Mr. *Pillonniere* can get over the Difficulties he has here laid in his own Way, I cannot see. To affirm, as he has hitherto done, that the Church of *England* "cannot justify her *Separation from Rome*, &c." might amuse such as did not apprehend the Misapplication and Falshoods which he there uses, and still insists upon in that Proposition : but to challenge, as he does here, Dr. *Snape*, and all *Protestants of his Sort*, (*i. e.* the Church of *England*) to justify that *Separation* in themselves, which upon the same Principles, and for the same *Causes* they do not allow Others, (an invincible Quillet this) is but an empty Repetition of his old Charge against the Church, which shall be no farther considered, as it now lies upon his Hands to be prov'd ; and that it is neither more nor less, in plain Terms, than affirming, as he has hitherto done, that the Church of *England* is the Church of *Rome* : For as those Things whose Essentials have no Difference, are really the same, and that to affirm that the Church of *England* exerciseth those Cruelties at *Home*, she condemns in *Rome*, is but to affirm, that *Rome* and the Church of *England* act upon like *Principles* ; it can-

cannot but follow, that the Church of *England* must be the same with the Church of *Rome*, or rather worse. But since this Accusation of the Sameness of Principles in any Respect, is what we utterly deny, and never appeared anywhere but in his Imputation; and that the *Proof* lies upon Mr. *Pillomiere*: Whole Volumes, on our Side, cannot move the Dispute one Tittle from this Point, until he makes good, or falls by, his Charge. Till then I shall add no more, but wish him all that Cander that is necessary for every sincere Christian; and especially such as profess themselves *Martyrs for Truth*. Lib as dou

